

SUPPLEMENT

TO THE

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[GRATIS.]

Religious Anniversaries.

THE LONDON MISSIONARY SOCIETY.

The sixty-ninth annual meeting of this society was held on Thursday morning in Exeter Hall, and, both in respect to the number present and in point of interest, was fully equal to any of its predecessors. By ten o'clock, the hour of commencement, the large hall was nearly full, and in the course of a very short time was densely crowded in every part. The platform, as on previous occasions, was entirely occupied by ministers and other influential gentlemen connected with the society. The chair was to have been occupied by the Right Hon. the Earl of Aberdeen, but in his unavoidable absence, Sir MORTON PETO, Bart., M.P., took that position. Amongst the leading ministers and laymen present were:—Mr. E. Baines, M.P., Mr. Hadfield, M.P., Mr. T. Barnes, M.P.; the Revs. Dr. Vaughan, J. Parsons, of York, H. Allon, J. Stoughton, G. Smith, J. Makepeace, Dr. Brown, of Cheltenham, E. Mellor, chairman of the Congregational Union, — Thomson, M.A.; J. Kennedy, J. Corbin, Dr. Ferguson, Dr. Tidman, and E. Prout, secretaries of the society; G. Gill, formerly missionary to Mangia; J. Dalgleish, of Berbice. The meeting was opened with prayer by the Rev. Dr. Brown.

The CHAIRMAN, in opening the proceedings, said the meeting would regret the absence of the estimable nobleman (the Earl of Aberdeen) who was to have presided, but he was happy to say that he had gone to Spain to plead the cause of the prisoner and the oppressed. (Hear, hear.)

The Rev. H. ALLON (in place of Dr. Tidman, incapacitated by the failure of his voice) read the report. It commenced by a reference to the distinguished friends of the society deceased during the past year, and to the changes in the mission-field. With reference to the finances it is said:—

The several items in the ordinary income of the society fall below those of 1861-62; subscriptions, donations, and collections are less by 3,494l. 5s. 9d., and legacies (always variable), by 1,947l. 5s. 6d. The fund for widows and orphans, and superannuated missionaries is also 485l. 2s. less than last year; and the receipts from Australia and foreign auxiliaries fall short by 1,051l. 6s. 6d. But, on the other hand, the contributions from the missionary stations exceed those of 1861-62 by 1,787l. 10s. 3d. For the erection of memorial churches in Madagascar, there have been received 8,680l. 4s. 2d.; making the total receipts for the year 81,924l. 13s. 8d., which exceed those of last year by 2,348l. 8s. 6d. It is with more regret than surprise that the directors have thus to report that the ordinary receipts of the society, exclusive of legacies, have fallen short of those of the preceding year by 5,000l. But in presenting a deficiency, the society suffers in common with all kindred institutions, and it is almost superfluous to remark, from a common cause. The number of the society's missionaries now actually in the field, exclusive of those about to leave England, is one hundred and seventy. They are divided among the several spheres of the society's operations as follows:—In Polynesia, twenty-eight; West Indies, twenty-one; South Africa, thirty-eight; China, seventeen; India, sixty; and Madagascar, six.

From Polynesia generally the missionary ship, John Williams, brought good tidings on her return from her last voyage.

The Word of God in the language of the people is revered and loved; the Sabbath is hallowed; congregations crowd the sanctuaries; and the churches, walking in the fear of the Lord and the comfort of the Holy Ghost, are multiplied. In those islands of Western Polynesia in which our missionaries entered upon their labours more recently, the measure of success, though limited, already exceeds the expectations of the labourers, while it opens before them prospects of wide extent and richest promise. But there are many islands, large and populous, still enveloped in unbroken darkness, and full of the habitations of cruelty.

The report dwelt upon the value and necessity of a native agency in those regions to prepare the way for the European missionary. The friends of the society will therefore be gratified with the number of native students in the several institutions in Eastern Polynesia:—

	Students.
On the island of Tahaa (Society Group), under the superintendent of the Rev. J. L. Green	26
On the island of Rarotonga (Hervey Group), under the superintendent of the Rev. E. R. W. Krause	19
On the Island of Upolu (Samoan Group), under the superintendent of the Rev. H. Nisbet	88
Total	133

Twelve of the students in the institutions at Tahaa are natives of Tahiti, who will, on the completion of their course, return to the island, and become ministers and evangelists among their Protestant countrymen, and the value of such a provision for the Tahitian churches cannot be over-estimated.

The Christians of Polynesia, besides the support they afford to upwards of 200 native teachers, contribute an average sum of 2,000l. per annum as their missionary offerings. Reference is then made to the mission in British Guiana and Jamaica, and it is stated that the recent revival in the latter island has yielded substantial fruit. The mission stations throughout South Africa have, in common with the entire population, suffered severely from long-continued drought, which has involved the failure of crops and the loss of cattle; yet, on the other hand, they have shared in the advantages arising from the peaceful state of the colony, and from the decisive indications it presents of advancing civilisation and prosperity. By the successful exertions toward self-support of the churches both of South Africa and the West Indies, the funds of the society have been in the same proportion relieved; and the Directors have been enabled to multiply its agents and extend its operations among the hundreds of millions of the East. The drought in South Africa had been very prolonged, and entailed heavy losses and much suffering. But the Rev. R. Moffat, writing from Kuruman, closes one of his recent letters by saying—

"Within these ten days, rains have fallen very copiously throughout the country, which has already made the face of nature look gay, and dispelled the gloomy forebodings felt by all. Rain was especially prayed for during many previous weeks."

With regard to the state of the Kuruman station generally, Mr. Ashton writes, "We have very good congregations; we had an early prayer-meeting every morning during the first week in the year. They were very well attended, and we hope for good as the result."

The information as to the Matabele mission was limited, but by no means discouraging. Messrs. Price and Mackenzie have set their hearts on making a renewed attempt to establish a mission among the native tribes on the north of the Zambesi. Respecting China it is said that the agents of the society occupy stations in Hong Kong, Canton, Amoy, Shanghai, Hankow, Tientsin, and Peking: and, although they have had to encounter difficulties and discouragements from the enfeebled condition of the Imperial Government, and from the warlike measures of the Taeping insurgents, yet these have been greatly exceeded by their gradual progress and direct success. The report refers to the change that is taking place in the Hindoo mind respecting Christianity, which is admitted by the natives to be superior to their own idolatrous system, and as likely eventually to supersede it. The additions to the Indian churches are annually increased. Some of the encouraging results of missionary enterprise in India were given in our report of Dr. Tidman's speech at the meeting of the Bible Society.

A great deal of space is devoted to the opening prospect of the Madagascar mission, the main features of which are familiar to our readers. Respecting King, Radama it is said:—

Our beloved and honoured friend the Rev. William Ellis has uniformly received from his Majesty the expressions of respect, confidence, and affection, and the junior missionaries from the day of their arrival have enjoyed his countenance and assistance in their several departments of benevolent labour. And, although the King has not made a public profession of Christianity, he constantly attends Protestant Christian worship on the Sabbath, and he spends a portion of every day with Mr. Ellis, listening to the word of God, and making inquiries as to the nature and meaning of its truths. Surely such an inquirer cannot be far from the kingdom of God. The number of native Christians at the capital, which Mr. Ellis estimated on his arrival at 7,000, has greatly increased; and the several congregations every Sabbath number from 1,000 to 1,500 persons. It is not without difficulty in some instances to gain an entrance through the crowd to the place of worship, and hundreds go away from want of room. In the month of October the Lord's Supper was administered to the members of the several native churches, when about 800 intelligent practical believers united in commemorating the dying love of their Redeemer. The arrival of the New Testament and other portions of the Malagasy Scriptures with hymn-books and Scripture treatises in the vernacular, was a day of great joy. The crowds who had long been waiting and longing for the bread of life seized it with all the avidity of hunger, and within three days nearly 2,000 copies of the former, and about the same number of the latter, were sold to willing and anxious purchasers exclusive of those gratuitously bestowed upon the indigent and afflicted. "To all that were poor and necessitous all the books were given gratis; but from those who were able to pay, a small sum was charged to assist

in defraying the expense of transport from the coast to the capital. The sum asked was very cheerfully paid, which we regarded as one of the best evidences we could receive that the people were most sincerely desirous of possessing the books."

The demand for help extends far beyond the capital.

"I am informed," writes Mr. Ellis, "that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a missionary from England to this important province." In his latest communications Mr. Ellis reports that the openings for Christian labour were extending, and the appeals of the people were daily becoming more numerous and urgent.

In addition to the six missionaries already in Madagascar, who were diligently preparing for their respective spheres of labour, the directors were about to send out four additional missionaries. The appeal for contributions to the proposed memorial churches had been promptly responded to, 9,000l. having been subscribed, and 2,200l. additional by juvenile friends of the society. Mr. James Cameron, one of the few agents of the society still living who was honoured to introduce Christianity with the arts of civilisation into Madagascar under Radama I., and who has been since engaged for many years in kindred pursuits at Cape Town, has, in accordance with the wishes of the directors, most readily proceeded to Madagascar, to render his valuable assistance in the erection of the memorial churches. The directors refer gratefully to the testimony borne by the Bishop of the Mauritius as to the value of the work carried on by the society; to the understanding between them and the Church Missionary and Propagation Societies, that the latter should send their agents to unoccupied fields in Madagascar; and renew their protest against the scheme of a newly-formed society under high ecclesiastical auspices, to send out a Bishop and six missionaries to the capital—

The appointment of additional labourers to the city of Antananarivo would be equally superfluous and inconsistent. The population of the capital is estimated at less than 40,000; of these, one-fourth part are already avowed Christians, and, before the year closes, twelve agents of the London Missionary Society will be labouring among them, besides a numerous band of native pastors and evangelists. This field will therefore be adequately pre-occupied, while extensive moral deserts will be left without a solitary labourer. Such an intrusion is strangely opposed to the Apostolic example of the great missionary, who testified, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation; but, as it is written, to whom He was not spoken of, they shall see; and they that have not heard shall understand." Against the proposed measure of our Episcopalian countrymen, and especially the manner in which it is intended to be carried out, the directors of the society enter their most decided and solemn protest. The directors have not failed respectfully but firmly to remonstrate against this measure of aggression.

The Rev. GEORGE SMITH moved the adoption of the report. The Rev. W. L. THORNTON, M.A., of Islington (Wesleyan), seconded the motion, and congratulated the meeting on the change of public opinion respecting missionary enterprise. St. Paul had decided the question whether civilisation or Christianity was to regenerate the world. He believed if St. Paul was now alive, and in London, he would be on the platform, manifesting his deep interest in missionary enterprise. (Cheers.)

The Rev. JOHN KENNEDY, formerly of Benares, in supporting the resolution, referred to the altered state of feeling in relation to Christian missions in India both among the Europeans and the natives.

For one thing, the mutiny has been utterly suppressed. That fact had produced a decided effect upon the minds of the people. They say that as they could not get rid of us, so it is useless to expect that they will be able to get rid of our Christianity. They are struck, too, with the remarkable fairness and justice which has been displayed in our courts of law since the mutiny, and still more so by the generous aid extended to the population of those regions which had been blighted with famine; and let it be remembered that those were the very regions in which the mutiny occurred. It was frankly acknowledged that none but Christians would have so compassionated those who a short while before had hunted them as wild beasts. The country, too, is more open to our Christian exertions than it ever was before. Since the rebellion I have preached in the streets of Lucknow, along with a missionary of the Church Missionary Society, to large congregations listening most attentively.

European missionaries are wanted, and still more

of them, but India would never be converted by a foreign agency. The work must be developed by native preachers.

The Rev. Dr. VAUGHAN moved the second resolution, which related to Madagascar. He expressed regret that he occupied the place intended for an esteemed London clergyman, who was prevented from attending by circumstances. He proceeded to say that, to find a parallel for the work in Madagascar it was quite needful that we should go far up into the past, and get to the very threshold of apostolic times.

When the Apostle Paul was, as he tells us, in his own hired home in Rome, there was a spot about two miles from Rome, on the site that was called the Appian Way, where you might have seen a large number of slave labourers at work; those slave labourers were employed in getting sand from vast subterranean regions in that neighbourhood; that sand was to be employed in extending the buildings of Rome, forming the cement for that purpose,—Rome being then spreading in all directions, very much as London is spreading now, and has been spreading long. But towards the close of the first century the city of Rome had reached its climax. [At this moment the Bishop of Mauritius came upon the platform, and was received with loud and repeated cheers.] I have said that towards the close of the first century the city of Rome had reached its climax; building ceased; those said regions were deserted; they lay open and accessible, indeed, for a long interval, but after a process of time one access after another was covered over, and then for full 1,000 years those who passed and re-passed along that Appian Way had no idea of the vast subterranean regions mapped out in lanes, and streets, and open places that lay under the surface in that district. But about 30 years ago it chanced that a portion of the surface was broken through, when all those avenues lay exposed. Persons then began to explore the regions. You have to picture them to yourselves going with their torches through those extended passages, and along those labyrinths of underground work. The first thing that arrests their attention is the appearance of tablets in the sandy walls of those passages. On those tablets they see Christian emblems; there, too, they find Christian names; there, too, are written Christian sentiments, some of them beautifully expressive of the Gospel of Christ; and among the signs which mark the remote antiquity of those Christian relics is this, that there is no reference there to the worship of the Virgin, no reference there to prayer for the dead—(Hear, hear)—not a trace of the doctrines distinctive of modern Romanism. But how do those things come there? The fact is this, during the first three centuries, when persecution swept again and again over that great city, and when the poor flock of Christ was scared from its home, they fled from time to time into the dark and intricate recesses of those regions. In some of the open places, there are signs that those vast caverns were used for the purpose of public worship. You have to picture to yourselves down in the dark regions, gathered together, men and women, old and young, the man of gray hairs and the young mother with her infant at her breast; and the light of those dull lamps dropping down upon those worshippers, and then passing off into the darkness of the chasms far away. Before them stands a Christian pastor preaching. They must worship God, because the people have been made to feel this a necessity of their nature; it is like the water of the well of Bethlehem to the lips of the dying David—they must have it or they die. And there you see them exposed to the peril of death that they may worship God. (Cheers.) There they buried their dead, while they worshipped; and those tablets that were placed on those walls and upon those surfaces, while many of them were of a very rude description—some of the Latin written there scratched in a rude fashion, and often the Latin not grammatical—clearly pointing to the fact that many of those whose thoughts were placed upon those tablets and suffered martyrdom for Christ's truth were from the humbler classes of the people. Yes, people it may be of small knowledge but of strong faith; people with mental developments upon a very limited scale, but eminently devoted to God, babes in the Church, to whom the Father reveals things that are hidden often from the wise and prudent. There you see them, then; and can anything be conceived more beautiful than to look upon those antique tablets that take us back to the first and second century, where it is written, "So-and-so faithful to the death"; again, another, "I am sleeping in Jesus"; again, another, "Departed in the faith"; again, another, "Gone above the stars"? In these short, simple utterances is there not something really touching and beautiful? Do we not feel as we read them, that the people to whom these inscriptions refer are ours, of us; and that though we have never seen them, we are conscious that they have our hearts? (Cheers.) I think I have given you a picture from ecclesiastical antiquity which is just the most beautiful that ecclesiastical antiquity can furnish, as illustrative of the simpler and more vital forms of the religion of Christ. And now, what I wish to say is this—that I see nothing of the touching and of the beautiful in the records that have been preserved to us relative to the Church in the sand caves—"the church of the catacombs," as it is called—that will not be found to come up anew in that which has come to pass in connexion with our missions in Madagascar. (Cheers.)

The rev. Doctor completed the parallel by touching on some leading points in the history of the mission. He drew his speech to a close with some reflections on the feelings with which they should view this marvellous instance of the triumph of the Gospel.

Oh, brethren, what should we feel? Elation? vanity? Away with the thought! No; we are constrained, as we think of it, to sink deeper than ever in a sense of our own unworthiness and nothingness. Dear brethren, God has laid us under a new and a special obligation by this, bidding us to put our heart to this work more thoughtfully, more prayerfully, more large-heartedly, and more self-sacrificingly than ever. Those churches of which the motion speaks must be erected, and these missionaries must be sent out and sustained in their work. We ought, as the effect of what God has done by us, to be more deeply convinced than ever that the way to get happiness is to give happiness. (Cheers.) Do that; and then—well, Sir, what then? Why, then the God has blessed you so far will bless you once more, and once more again, and continue to bless you while you prosecute that Christian course. (Cheers.)

The Bishop of MAURITIUS, who was received with loud applause, said he had been invited by the directors of this society to appear at the meeting, and to bear witness to what he had seen of the result of the society's missions in Madagascar, and he complied with the request with very great pleasure; first of all, out of a feeling of gratitude for the favours he had received from the directors and from their agents. He should be sorry, indeed, if he were ashamed anywhere, in any place, or at any time, to confess his great obligation to them. All the information he had obtained respecting Madagascar—in which he long had been deeply interested—was derived from the publications of the London Missionary Society.

In the year 1856 it was his privilege to see Mr. Ellis before he entered upon the island of Madagascar, which was then a most hazardous undertaking; and he had admired the courage, the "pluck," he would say, of a man of Mr. Ellis's age resolving to face all perils in order to reach the capital of the island, and accomplish the mission he had undertaken. (Cheers.) Then with reference to the men he was himself training for work in unoccupied districts—(cheers)—of Madagascar, the attention of those persons was first attracted to Christianity by agents of the London Missionary Society. Again, instead of having to work for years at acquiring the language for the purpose of translating the Bible, he found a most excellent version ready to hand—a bold and powerful translation as he had proved it to be—and for this he was also indebted to the London Missionary Society. Then, on going to the island itself, the first message he received was from a little Christian congregation at the port of Tamatave—a most vile and degraded place—an earnest invitation, as a beloved brother. All along the line of march to the capital the native Christians crowded about him and his companions, and rejoiced in every opportunity that was afforded for the reading of the Scriptures and the singing of hymns—an occupation in which they evidently delighted. They were always ready to sing and pray. He never witnessed anything like it before. Nothing was ever witnessed in England to compare with it. The people, moreover, from the highest to the lowest, appeared to possess a remarkable power of expressing their thoughts. Some of them, with the greatest readiness, expanded into an address a few thoughts, suggested by himself, on passages of Scripture. They were most skilful orators. He was obliged on several occasions to cause the Christians who flocked to him to desist from singing and praying, because they so hindered his progress. He asked many of them concerning the circumstances of their conversion, and found that the possession of the Bible, and the devotedness of the martyrs, were the influences that had produced the effect under God. The bishop repeated the facts mentioned in his speech at the Bible Society's meeting, which we published last week, and observed that there was an amount of serious concern upon the faces of the Christians whenever the Bible was read, or sacred things spoken of, that testified, in a remarkable manner, to their devout earnestness. He next described the visits he paid to two of the places where the martyrs suffered, and was deeply affected by the accounts that were given him by those who saw their violent deaths, of the wondrous fortitude which they displayed. At the spot where eighteen of the martyrs suffered death, when he was there a beautiful peach-tree was in full bloom, and it was an interesting and suggestive circumstance, because the peach-tree was introduced to the island by the missionaries. (Hear, hear.) He regretted to have to state—but as a faithful witness he must do so—that there had been cases of recantation; and that he observed the temptation to a spirit of pride in some on account of their relation to the martyrs, which would require to be carefully watched. Some of those who had recanted their profession of Christianity had repented with tears, but they were naturally mistrusted by their brethren, and thus the old questions of Church discipline had arisen, and required much wisdom to solve them for the interests of that religion. He had been specially struck with this in all the public services he had attended, that the simplicity of the Gospel was that which touched the deepest feeling of the people's hearts. (Cheers.)

The resolution was seconded by the Rev. A. M. HENDERSON, and the subsequent speakers were the Rev. Mr. Makepeace, Mr. John Wright, Mr. E. Baines, M.P., and Mr. J. K. Welsh.

The proceedings closed with the Doxology and the Benediction.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The second session of the Union was held in the Weighhouse Chapel on Friday, the Rev. ENOCH MELLOR in the chair. The attendance of ministers and delegates was again large, and in the galleries were many visitors. At half-past ten o'clock the proceedings began with singing the 62nd hymn of the 1st book, and the offering of prayer by the Rev. Mr. Williams.

THE REV. DR. RAFFLES.

The Rev. GEORGE SMITH stated that he had informed Dr. Raffles's son of the expression that was given on Tuesday morning by the assembly of the feeling of sympathy and esteem cherished towards his honoured father; and to that communication the following reply had been received:—

Edge-hill, Liverpool, May 12, 1863.

My dear Sir,—I have read your telegram to my father. He is deeply gratified at the proof which he has thus received that he is remembered in the hour of his affliction by those for whom he entertains much sincere regard. He reciprocates all the kindly feeling of your message, and prays that the deliberations of the Union may be productive of lasting good to the Church and to the world. May I trouble you to be the bearer of his message to the Union, and with kind regards to yourself, in which he desires to join,

I remain, my dear Sir,

Sincerely yours,

J. STAMFORD RAFFLES.

Rev. George Smith.

At a subsequent period of the session,

The Rev. JAMES PARSONS, of York, proposed the following resolution:—

That the members of this assembly deeply sympathize with their beloved and honoured friend, the Rev. Dr. Raffles, in his severe and dangerous illness, and beg to assure him of their highest esteem and regard. They honour the grace of God in him, and gratefully acknowledge the valuable services he has so long cheerfully rendered to the cause of Christ in general, and especially to the churches of our fifth and order. They rejoice to know that he is mercifully supported in sickness and languor by the presence and blessing of the Saviour, and earnestly pray that if it please God his valuable life may yet be spared for continued usefulness, and further that he may be sustained under pain and feebleness, and be fully prepared, as they believe he will, for all that lies before him in the wise arrangements of the adorable Lord and Saviour of his people.

In some respects, perhaps, he was the most fitting person in the assembly to introduce that resolution for adoption. He had known Dr. Raffles from the commencement of his ministry in Liverpool, and never could he forget the impression which, in his boyish days, was made upon his mind by the sermons of his friend. He might be permitted to observe that when the event occurred which changed the current of his life—the death of his honoured mother—Dr. Raffles preached what was called the funeral sermon, and he could never dissociate the service on that occasion from much of his after life. Moreover, Dr. Raffles took a prominent part in his ordination, and he had been associated with him in seasons of sorrow as well as of joy. It fell to his lot to preach the funeral sermon when Dr. Raffles' most estimable wife suddenly departed into eternity. Only a few weeks ago he had had some most interesting intercourse with their beloved father in the Gospel, when his conversation was directed to his own anticipations of entering upon the heavenly state. It would be understood from the various circumstances—to which he had not adverted without much difficulty—what his own feelings must be without any attempt at expressing them. Excess of emotion obliged him to pause; but he must say that there was not a man in the whole country—much as he honoured all his brethren, and some of them pre-eminently—to whom by possibility he could have the same class of feelings as he had towards his revered friend Dr. Raffles. (Hear, hear.) This resolution he believed would be as a balm to his spirit, and a source of great comfort. (Hear, hear.)

Dr. VAUGHAN, in seconding the resolution, said he felt that it would pass most appropriately with very little being said upon it. (Hear, hear.) True it was that when the heart was full the tongue would speak; but sometimes the heart was too full and the tongue could not speak; and in reference to their brother—with whom under his present circumstances they all had the deepest Christian sympathy—it were, indeed, a vain thing to expatiate upon his claims to their Christian regard and affection. (Hear, hear.) Let it be only that this resolution had passed in their midst with a feeling that became them as Christian men at such a moment. (Hear, hear.)

The CHAIRMAN said he was sure the assembly would approve the resolution most fervently. When formally put for adoption every hand was instantly raised.

FEMALE AGENCY.

The Rev. A. REED, B.A., of Preston, read a paper upon this subject, which was heard with universal interest. The scope of the paper was to condense available information on some modern experiences on this subject; then to glance at the precedents recorded in the New Testament and practice of the early Church; and finally to attempt some application of the matter to the exigencies of our Independent churches. Mr. Reed referred to the special work performed by Mrs. Fry, Miss Nightingale, Miss Twining, Mrs. Mullens, Miss Marsh, Mrs. Ranyard, and others, as showing how useful and prominent female agency has been in recent time.

The almost magic power of woman over strong navies, rude paupers, and hardened criminals at present produces rather exceptional surprise than practical confidence. Nothing has tended more effectually to remove English doubts and prejudices on this head, than the successful employment of Bible-women, at first in London by the suggestion of Mrs. Ranyard in connexion with the British and Foreign Bible Society, but since then, through independent associations in town and country, which now sustain hundreds of these gentle labourers whose reforming influence on the homes of our working classes in conjunction with our Sabbath and ragged schools, our town missions and district visitors, appears generally recognised as a precious "missing link" in the blessed chain of Christian agencies.

The paper then described at some length the remarkable establishment of Kaiserwerth-on-the-Rhine, the nurses of which were in great request:—

The Prussian Government began to employ them in its largest hospitals. Nurses were sent to America, Jerusalem, Smyrna, Constantinople, Alexandria, Bucharest, Florence, &c. An orphan home for daughters of poor clergymen, added to the Kaiserwerth charitable establishments, has furnished many excellent deaconesses. A school for training governesses and nursery-maids, a lunatic asylum and a Magdalene, and a home for aged and worn-out deaconesses, gradually clustered about the "blue flag." As many as 100 deaconesses are now being trained there, while 220 have left it qualified to exercise their vocation in some seventy-four widely-separated parts of the world. Dr. Fliedner has also sent out 800 teachers for schools, and he now has about 800 persons in the various charities at Kaiserwerth to be provided with daily bread by resources voluntarily supplied him by Christian friends. One main purpose of Dr. Fliedner has been to prepare female helpers to churches, who, entering a parish under the direction of the pastor, should conduct such work as suits women among women, helping to make houses tidy and children orderly, to improve cookery and needle-work, to give medicine and nursing in sickness, to hold mothers' meetings, visit neglected homes,

to read God's word, to pray, to teach the people to sing hymns, and to conduct all the indefinable activities proper to female work.

There are besides Kaiserwerth at least twenty-three more training institutions for deaconesses on the continent, and above 600 actually employed. London has, at least, three deaconesses' institutes, one called St. John's House, Norfolk-street, Strand, which is able entirely to serve King's College Hospital with trained nurses; another in Burton-crescent, called the North London Deaconesses' Institution, under the chaplaincy of the Rev. Pelham Dale, both closely attached to the Established Church, and the "Nursing Sisters" establishment in Devonshire-square founded by Mrs. Fry. The chief effort of Dissenters in this direction has hitherto been in sustaining and superintending Bible-women, and the results have delighted and surprised all who have fairly tried this new arrangement.

But excellent as the influence of Bible-women has been, we must regard the present system of sustaining them as having some defects. There is no proper provision for training the women, and little of the *esprit de corps* which springs from such associated training. The importance of even a brief training for our town and city missionaries under some experienced instructor, previously to entering on their work, has been well established. There can be no reason why women should not equally profit by similar advantages, and feel the want of them as fully. Some theological instruction—some ideas of method—of the way to lead conversation—to handle Scripture—to meet various characters and emergencies, would be invaluable to many a pious woman desirous of usefulness, and would save her many mistakes and failures in her earliest efforts.

The paper then showed that the Apostolic church largely availed itself of the influence of women, and that the value of their services was formally acknowledged. The Puritans also made use of female service.

It is startling to find from ancient records of the churches of our Puritan forefathers, both in Holland and England, that the order of deaconess was actually revived by them. In Robinson's church at Amsterdam, consisting of 300 communicants, there were both a pastor and teaching elder, four ruling elders, three deacons, and an aged widow as deaconess. "She filled her place worthily, and was an honour to the congregation. She sat near the church-door with a birchen rod in her hand, and held the children in awe. She visited the sick and infirm women, and called out younger women to aid her, and made collections for such as were poor from the richer. She was obeyed as a mother in Israel, and a true handmaid of the Lord." Neal, in his "Puritan History," cites a rule passed by the ministers of the eastern counties in conference, which says, "Touching deacons of both sorts—viz., men and women, the church shall be admonished of what is required by the Apostle," and proceeds to state how they are to be chosen, and then "received into their office with the general prayers of the whole church."

Mr. Reed concluded a very interesting paper with the following suggestion, bearing upon the relation of Congregationalists to the subject of female agency:—

1. That, whether or not our pastors and churches may be convinced that the deaconess is a Scripture institution, few can doubt the desirableness of engaging more of our female members in services of piety and charity, or of employing trained female as well as male missionaries.
2. Whether some training institution should not be at once provided, to qualify female missionaries for service in connection with Congregational churches; and whether the Home Missionary Society should annex this to its present work of securing men as missionaries or evangelists; or whether a fresh association should be originated.
3. Whether all our churches should not seriously consider the entire question afresh, with a view to appoint such of their female members as appear most suitable to assist our deacons in various branches of their work—in the visitation of the church and congregation, in examining female candidates, in the control of Dorcas and maternal societies, in arranging for the cleaning of the church-buildings, in the collection of funds, in the charge of the schools, and in other feminine vocations. It is thought that many of our churches would afford a noble staff of female workers; with leisure, education, influence, and wealth all at command, if they were only invited, encouraged, and combined by distinct church recognition and authority. One or two well-trained missionaries employed by the church, and placed in association with such a band of lady workers, would give an incalculable strength and breadth of influence to our church action.
4. Might not a special committee be appointed to consider all the bearings of the subject, and be authorised either to take action on it at once, or, if need be, to report at a future meeting its deliberate advice?

The Rev. R. BALGARNIE, of Scarborough, moved—

That the most cordial thanks of this assembly be presented to the Rev. A. Reed, B.A., for his valuable and suggestive paper on female agency; and that it be remitted to the consideration of the Committee of the Union with a request that they will, if they deem it desirable, make arrangements for the further consideration of this important subject at the next autumnal meeting.

They must all feel deeply indebted to Mr. Reed for his valuable and suggestive paper, which gave voice to the opinion of many brethren that females have not yet taken that place in our churches which they ought to occupy. (Hear, hear.) They formed a considerable majority in most of the churches, and there was, therefore, as matters stood, a great deal of power lying unused amongst us. The German institution, referred to in the paper, had proved to be a centre of moral power. In being trained there for nurses the women entering it had also been trained for wives, for they were free to go when and where they pleased. The Roman Catholic Church had long employed this female power, and the Puseyite party were now working it to an extraordinary degree. (Hear, hear.) If those false and pernicious systems could employ such agency with success in the propagation of error,

why should we not use it in doing good, and in winning souls to Christ? He was glad to know that it was being employed in some of the churches. In York, for instance, the daughter of the Rev. James Parsons was exerting a surprising influence over the "roughs" of the city; and in connection with his own church at Scarborough, it had been found that two ladies had reduced to order a set of the most unruly lads in a ragged-school, who had proved utterly incorrigible to the male teachers. In his opinion every church-member had a talent to be employed for Christ, and the possession of the talent presupposed a sphere for its employment. Such an agency as Mr. Reed desired to see in operation must be the spontaneous outgrowth of the life of the church, and should be employed and regulated by it, and not outside of it.

The Rev. W. TYLER, of Mile-end New Town, seconded the resolution, and stated that, as the result of actual experience, he was fully prepared to advocate the employment of female agency. Three Bible women were at work under his own immediate direction, and he believed they were to be preferred to six male missionaries, but, of course, as there was work for these to do that women could not do, so women could do much that men could not. There need be no fear but that where they were employed the money would be forthcoming for their support. He would use every means in his power to promote the enterprise, being satisfied of its absolute necessity. He would say, let it be gone about gradually, the pastors taking the lead in it.

The Rev. J. H. WILSON adverted to the origination of a system of female agency by the late Dr. Chalmers, which, from a temporal, grew into a spiritual work of large extent and value. There were as many as 5,800 ladies now at work in connexion with the Free Church. And because it was found that they could not give up so much time as was necessary, it was suggested that paid female missionaries should be employed, and give their whole time to the work. There were now ten of these in Aberdeen, and six in Edinburgh, working in conjunction with twenty-one male agents, and the results were of the most gratifying description. Something of the same kind was much needed in London, and it would in his opinion be desirable that the work should be begun in connexion with the London Congregational Association. The last report of the evangelist labouring in Ratcliffe Highway showed the necessity for female as well as male agency. The committee of the London Association had resolved to contribute towards the salary of a female missionary, to be placed under the direction of Mr. Bowrey, and to be the colleague of Mr. Bemm. He trusted that this would succeed, and lead to the employment of female missionaries in all parts of London. (Hear, hear.)

The Rev. Dr. GORDON spoke very decidedly in favour of women being encouraged by the churches to engage in evangelistic labour.

The Rev. J. FLEMING, of Kentish-town, said there were few agencies in London that God had blessed more than that of the Bible-women, whose work consisted not merely in the selling of Bibles, but in bringing the outcasts and the ignorant under the influence of the Gospel. It must not be supposed that they were sent out without any sort of training, for in the first instance every woman to be so employed was made the companion for some days of one who had become experienced in the work. Then they met periodically in Parker-street, Drury-lane, and received counsel and direction; and they had frequent conferences among themselves and with the lady superintendents, in reference to their work and its results. Several persons had been brought into fellowship with his own church through the labours of one woman who had worked in connexion with it, and these efforts had resulted also in the establishment of a Sunday-school and a day-school, in each of which there was nearly 100 children, and in the starting of fathers' and mothers' and youths' classes in the course of the last three years. He trusted that females would come to be employed on a large scale in connexion with the churches.

The Rev. Mr. SPENCER and the Rev. Mr. TIDY testified to the need which they had found to exist for such agency in foreign lands as well as in England.

The Rev. R. BRUCE, of Huddersfield, doubted whether deaconesses were employed in the apostolic church, but was convinced that women ought to be employed in the service of the church much more than they are. He regretted that deacons did not always perform the duties of their office with zeal and efficiency. As to training women for church-work, experience taught that the most efficient of them had never been trained by any institution. (Hear, hear.) While advocating the enlisting of the energies of women to a larger extent in the service of the church, let it never be forgotten that the sphere for women was emphatically at home, and that the mother who brought up her own children well did the best work both for the church and for society. It was because so many women neglected their duty that the work now under consideration was required to be done at all.

The Rev. R. W. DALE believed that the amazing results which had flowed from female evangelistic work must have impressed every thoughtful heart. It was highly desirable in his opinion to leave a large margin for spontaneous private Christian work in their church arrangements, but yet he had a strong opinion that the appointment by the churches of well-qualified Christian ladies to some regular work such as that specified by Mr. Reed, would induce many others to assist in developing the interior life of the church—which was the point to be aimed at.

The Rev. H. ALLON apprehended that female agency was at work in many of the churches, though not in an organised form. The ladies of his own church assisted him greatly. The question was—whether something should be done to give official recognition to this agency? He was quite disposed to advocate the appointment of deaconesses, believing that there were many ladies in the churches who ought to be recognised in this way. For such as these no official training would be necessary, and would be all the better for being thoroughly unofficial and womanly. The aim should be to bring out all the quiet working life of the church.

The resolution was then unanimously adopted.

THE CONGREGATIONAL MINISTRY.

The Rev. G. SMITH, in reply to a question by the Rev. R. BRUCE, said that the subject of the irregular introduction of persons into the ministry of the Congregational body had been under the consideration of the Union Committee, and it was hoped that Dr. Spence would be able to prepare a paper in reference to it to be read at the autumnal meeting.

PREACHERS AND PREACHING.

The CHAIRMAN intimated that the meeting was now open for a free conversation upon any topics the brethren might suggest. After a pause,

Dr. VAUGHAN rose and remarked that the chairman in his admirable address on Tuesday stated, what had in effect been stated by others, that nothing would give efficiency to any denomination which lacked the simple and effective preaching of the Gospel. The village pastor was referred to as being a kind of model. But these matters required to be looked at a little broadly. The village pastor was quite at home in the village, but probably Mr. Morley, Mr. Eusebius Smith, and others, would say that the village pastor would not be just the man for the urban, or even the suburban church. (Hear, hear.) What was wanted was the culture that makes the evangelical preacher, and not the culture that would spoil him. He did not like to hear people talk about intellectual preaching and learning as though it were something to be deprecated. The grand thing was to use learning and intellect for making the profound clear, and not for making the little obscure. There was a danger of applauding at one time "intellectual" preaching and at another of setting up as a model that which was no model at all. (Hear, hear.) God had given existence to many forms of preaching, and they were all good as having more or less adaptation to the various modes of thought and sympathy.

The Rev. NEWMAN HALL expressed his approbation of the passage in the chairman's address to which Dr. Vaughan referred, and said that Mr. Mellor had in his own person well vindicated his theme.

The Rev. H. ALLON thought the principle laid down by Dr. Vaughan was so obvious that there could not be two opinions upon it. The great thing was to let every gift and every acquirement be consecrated to the Gospel.

The Rev. R. BRUCE was sorry to rise again, but felt constrained to say that the tendency of the chairman's remarks did seem to throw cold water upon the scientific and literary pursuits carried on by many of the brethren. Had he not known that Mr. Mellor was an earnest student himself he should have supposed that to have been in his meaning. Did any one regret what Dr. Vaughan had done in the history of the world?—(hear, hear)—or what had been done by others in the walks of science? He wished they had more scientific men, and did not believe that such acquirements would interfere with their preaching; while they would thus obtain a most useful influence in the world outside.

The Rev. A. MACKENNAL, of Sarbiton, said that he and many other young ministers present also, he believed, would be thankful if some of their aged and experienced brethren, heads of colleges, and successful pastors, would explain what they meant by the preaching of "the simple Gospel" of which the chairman had spoken, because he was persuaded that the deacons in some country churches—self-constituted critics—attached to it ideas very different from those intended by Mr. Mellor. (Hear, hear.) Besides, there were men going up and down the country preaching in public halls and other places, who endeavoured to bring discredit upon the regular ministry—the Church being too narrow and Dissent too broad for them. (Hear, hear.) Those men were introducing an element of discord into the churches of the country, and had already occasioned much sorrow to not a few devoted pastors. These men went about preaching the doctrine of instantaneous conversion, "Believe and be saved at once," and this was called "the simple Gospel." It was thus made to appear that no broader and deeper instruction was needed from the pulpit, that a minister might do anything and everything during the week except prepare for the Sunday service, and then get up and preach something very warm and touching, but exceedingly foolish. (Hear, hear.) For the sake of some country pastors and churches it would be desirable that influential and senior brethren should state that they did not hold scholarship to be valueless to ministers, and that the preaching of the simple Gospel did not consist in repeating the same set of phrases from week to week. (Hear, hear.)

The Rev. J. G. ROGERS, of Ashton-under-Lyne, remarked if it was as Mr. Allon said, that there could not be much difference of opinion on this subject of preaching, there was, at all events, much difference of talk upon it, calculated to work serious mischief in certain quarters. He had had not a little to do with persons who professed to preach "the simple Gospel,"—and very simple indeed it often was—

(Hear, hear), and a laugh. Some laymen might be heard occasionally talking about "the simple Gospel" in a way that could not fail to be annoying to the ministers. They spoke as if the educated men were to be accepted, just because they were in existence, but as if for the real work of the church a different class of men must be looked to. He was persuaded that those gentlemen did not mean this, and that they did not comprehend the effect of their remarks in certain places. (Hear, hear.) No doubt a good many men performed the work of the ministry in certain spheres without scholastic qualifications. But because men of genius sometimes produced great effects without much culture, it did not follow that men who had neither genius nor culture could produce like effects. (Hear, hear.) This was not the time when anything should be said to depreciate intellect or the cultivation by ministers of their mental powers to the utmost. Certainly Mr. Mellor did not mean to do this. He was only urging that men of culture should remember that their culture ought to be made the instrument of bringing out the truth of the Gospel and nothing else. (Hear, hear.)

The Rev. T. FLEMING suggested that if ministers were found evangelising their own neighbourhoods there would be no opportunity for the men referred to, to come into them and cause confusion.

The Rev. T. G. HORTON, of Wolverhampton, was surprised that Mr. Mackennal should demur, as he seemed to do, to the doctrine of "instantaneous conversion."

Mr. MACKENNAL said he did not demur to the doctrine, but only to the making of it the sum and substance of the whole ministry.

Mr. HORTON did not know who the irregular preachers were that reference was made to, and in his opinion there were those among them who had been raised up of God to do a great work. The evangelists who had come into his neighbourhood he had found perfectly ready to co-operate with him and not desirous of opposing him. They seemed to him to be designed to give vivid impressions to persons who were acquainted with the truth, and to lead them to decide for God.

The Rev. H. BRINDLEY, of Bath, thought it to be highly important that whatever movement was made in the direction of increasing our church life should be made on a right footing. Some of those simple preachers of the Gospel taught their hearers that believers on the Lord Jesus Christ were not only instantaneously converted but instantaneously sanctified. There were tracts circulated in which it was plainly stated that the Christian never grows (oh), and he had heard disparaging remarks made respecting such books as Mr. James's "Christian Progress."

The CHAIRMAN said he could testify that Mr. Brindley was speaking by the book, for he could refer to the very pages where these sentiments were recorded.

The Rev. S. ENGLAND considered that the source of the evils referred to springing up here and there was the isolation of the churches. There ought to be more inter-communication between church and church.

The Rev. Dr. HALLEY, whose name had been repeatedly called in the assembly, said:—If I were to say anything upon the subject of this discussion, I should say—don't trouble yourselves about those preachers who go about in town-halls and such places preaching instantaneous salvation by instantaneous faith. I am not quite sure that I understand what is meant by that phraseology, but if it be meant by it—"Believe on the Lord Jesus Christ, and thou shalt be saved," I hope it will be preached, not in town-halls and barns only, but in all the chapels of our denomination. (Cheers.) If, however, it be meant that a class of preachers is rising up who continually preach the same simple Gospel in the same phraseology, with little variety, with little amplification, with little instruction, then I can only say perhaps they do well to confine themselves to the one subject which they best understand. (Laughter and cheers.) What else would you have them do? I am afraid they sometimes do far more foolish things by discussing Bishop Colenso. (Hear, and cheers.) If they enter upon controversy, and endeavour to expound difficult passages of Scripture, going into minute criticism about doctrine and discipline, then it is, I fear, that such men will do mischief. (Hear, hear.) But while they confine themselves—like the old Methodist preachers, who worked a wonderful change in this country under the direction of Mr. Wesley and Mr. Whitfield—to preaching the doctrine of the new birth, that men must believe on the Lord Jesus Christ, and that then they are saved, let us bid God speed to such persons. (Cheers.) Don't let us be afraid of them. (Hear, hear.) Let us supplement their instructions, teaching them the way of the Lord more perfectly. Show them the full bearings of the Gospel they have received. Lead them on in the way of Christ. Show them the beautiful connexion of Christian truth in the Christian system, every part of which is important to their sanctification. Let them say their say and do you improve upon it. Let them raise a voice to which working people will sometimes listen who will not attend to the words of our academics, and which very often they would not understand. Let us welcome them where they are God-fearing men; and if they are not, to their own Master they must stand or fall. (Hear, hear.) Don't let us be jealous of them. (Hear, hear.) We may make much of them in supplementing their deficiency. Let us take care that we lay that only foundation—Christ Jesus, the object of faith and the only Saviour of sinners. (Cheers.) I think our preaching is in some respects better than that of former days, and in some respects not so good. The great fault of the preaching forty

years ago was its rhetorical style; it was difficult to find the simple Gospel because it was so overlaid with metaphor. I think we do now make it our object to bring evangelical truth plainly before the people; though I fear that we are never able to present it in that pure sunlight grandeur with which it comes down from the Father of lights. We do seek to be plain; but do we preach the Gospel as earnestly, as warmly, as tenderly, as affectionately, as our fathers did? (Hear, hear.) Have we that earnestness which was a mighty power in the hands of men who forty years ago filled our largest chapels with interested congregations? It appears to me that our first object should be to state Christian truth so clearly that none can well misunderstand it, so distinctly that none can well pervert it, and then to find all the illustrations we can to recommend it to the people, with as much culture and good taste as we can command, and with earnestness of feeling. Well assured that God will bless such preaching. (Cheers.) The denomination that has most of that kind of preaching—though there be defects in its church discipline and government—will do God's work, will be honoured by God, and will be, in the end, the greatest spiritual power in this country. (Cheers.) As to "immediate sanctification," I do not believe there is much of that teaching about. If there is, oppose it with all your power, while you teach the people that there is growth in the Christian life, and a constant preparation for heaven wrought in us by the Holy Ghost, given in answer to fervent prayer. (Cheers.)

The Rev. W. M. STATHAM, of Brompton, urged that better salaries would make more efficient ministers, and said he wished there were a Pastors' Living Fund, as well as a Pastors' Retiring Fund.

The Rev. W. ROSE, of Bristol, would not in the slightest degree undervalue learning, but called to mind the fact that there were ministers who had had no opportunities for acquiring a scholastic education who had nevertheless been greatly blessed in their work. Every Christian man had his own work to do, and if he did it in God's way God would honour him. (Hear, hear.)

The subject then dropped.

THE REV. T. BINNEY AND HIS DEACONS.

The Rev. T. JAMES moved, and the Rev. J. H. WILSON seconded the following resolution, which was cordially agreed to:—

That this assembly cannot conclude this service without again offering their sincere and most cordial thanks to their friend and brother, the Rev. Thomas Binney, and the deacons of Weigh-house Chapel, for the use of their commodious sanctuary for the purpose of the Union, nor without offering their fervent prayer for the health of the pastor, that he may be long spared to his church and congregation, alike for their benefit and the salvation of the multitudes around them.

Dr. COOKE acknowledged the vote, and said that the pastor and deacons would be happy to render a similar service on future occasions. He explained that the reason of Mr. Binney's absence was considerable indisposition. He had been present part of Tuesday, but was unable to take any share in the proceedings.

THANKS TO THE CHAIRMAN.

The Rev. R. W. DALE moved:—

That this assembly desires to express its sense of obligation to the Rev. Enoch Mellor, M.A., the esteemed chairman of this meeting, and to offer its sincere thanks to him for the valuable instruction he has imparted, and for the firm and courteous manner in which he has conducted the business of the session.

He rejoiced in moving this resolution, fully concurring in the many eulogies which had been passed upon the chairman's address, which touched all their hearts as well as informed their minds. All who had known Mr. Mellor had loved and esteemed him before, and after the service he had rendered this week they would love and respect him more than ever.

The Rev. G. SMITH felt it an honour to second the resolution.

On being put to the meeting by Mr. DALE it was adopted unanimously, and with applause.

The CHAIRMAN thanked the assembly for the cordial manner in which they had recognised his services, and in reference to the passage in his address which had led to the above conversation he remarked that he had not said one word against learning and science, but had only warned his brethren not to be ensnared by secular studies, and exhorted them to make every acquirement subservient to their work as preachers of the Gospel.

The session then closed with the Doxology and Benediction.

THE DINNER.

The assembly afterwards had dinner, as on Tuesday, at the Bridge-house Hotel.

Upon the removal of the cloth a dessert was placed upon the table. The toast of "The Queen" was drunk as usual, and a portion of the National Anthem was sung by the entire company.

The Rev. R. ASHTON gave "The Stewards," Mr. Vardy and Mr. Burkett, and called to mind the services which had on many previous occasions been rendered by Mr. Peachy, who was now unable to leave his room.

The Rev. G. SMITH stated the circumstances which led to the agreeable change from Radley's to the Bridge House Hotel, and expressed the deep obligations under which they all lay to the stewards.

The toast was warmly received.

Mr. VARDY returned thanks for himself and Mr. Burkett, who was absent on account of having been placed on the Mansion House Committee to provide for the approaching entertainment to the Prince of Wales; remarking also that he was sure Mr. Peachy would be glad to know that he had not been forgotten on this occasion.

The Rev. Dr. STURTEVANT, of New York, was introduced as on Tuesday, and made a few interesting remarks, in the course of which he said,—I thank you for the hearty interest you have manifested in my beloved country. An American knows at the present time that he loves his country. He is always in danger when travelling abroad of talking of his country, when he should be talking of something else. His head and his heart are all full, and if there is any matter which he does not discuss you may depend upon it the reason is not that he has it not in his heart to do so but because he has due deference to circumstance of time and place. Friends, remember America. (Cheers.) Remember her in your prayers to God, and beseech the God of nations, the God of armies, the God of battles, the controller of Cabinets and kings, as well as of presidents and republican institutions, that in his wise and inscrutable providence he will so order events that the accursed system of slavery may be removed—(loud cheers)—and that peace may be restored to that agitated country. Gentlemen, there is but one disturber of the peace in America, and that is slavery. (Cheers.) If the American people have learnt nothing else by this war, it has taught them that. I would take it upon myself, on any proper occasion, to demonstrate that there can be no peace on the continent of North America until negro slavery receives its death-blow. (Cheers.) If you ask, when will the war cease—when will America again be at peace—when will she again furnish cotton to the mills of Lancashire and a customer for English produce, and once more aid in the civilisation of the world?—I reply, when slavery has received its death-wound and has laid down to die; then, and not till then. (Loud cheers.)

The company then separated.

SOIREE AT NEW COLLEGE.

Upon the invitation of the president and council of New College a large number of the members of the Union, accompanied in many cases by ladies, assembled at the college on Saturday evening. A couple of hours having been spent in partaking of refreshments and in private conversation, the company congregated in the Library, and a meeting was constituted under the presidency of Dr. Halley; and brief addresses were delivered by the Rev. John Graham, Dr. Sturtevant, Rev. Newman Hall, and the Rev. J. B. Figgis, of Brighton. Mr. Graham gave an interesting account of a recent visit to Paris; and spoke some cordial words in behalf of New College, as an institution which deserved the sympathy and support of the Congregational body. Mr. HALL directed his remarks to the students, urging them to renewed diligence in the work of fitting themselves for the discharge of the duties to which they would presently be called. Mr. FIGGIS with much earnestness defended Mr. Godwin against those critics of his lectures on Christian faith who had charged him with having forsaken the paths of orthodoxy, and was much applauded by the students. Dr. STURTEVANT adverted in a very general manner to the state of America, and expressed his hope that the latest news of the war would not turn out so badly for the Federal cause, as the telegraphic accounts had represented. About nine o'clock the company dispersed.

IRISH CHURCH MISSIONS.—The fourteenth anniversary meeting of this society was held in St. James's Hall on Tuesday morning, May 12, under the presidency of Mr. J. C. Colquhoun. The report, which was read by the secretary, stated that every branch of the society's operations was in as effective a condition as at any former period. The assistance afforded to the Irish branch of the United Church was fully appreciated by a large body of the Irish clergy; and the feelings of the Protestants generally were unequivocally expressed in favour of the society in various ways. In Dublin in 1861 they could visit about 3,000 families; in 1862, an aggregate of at least 4,000. During the past year 139 persons had left the Church of Rome and had been received into the Established Church by the Bishop of Tuam and the Archbishop of Dublin. On Easter Sunday the number of communicants was 184, of whom not more than fifty were originally Protestants. The universal sympathy with the operatives in Lancashire had affected the resources of the society. The amount received in 1862 for the general purposes of the society was 22,724*l.*, being 654*l.* less than in the previous year. The income, however, in 1861 had been considerably augmented by a fund raised for a special object, and the real decrease might be stated as 2,540*l.* The reserve fund had been increased during the year by 2,026*l.* The sum expended in missionary operations had been 20,193*l.* It had been necessary to draw 1,500*l.* from the reserve fund, the amount of which was now 3,722*l.* The number of agents employed by the society was 460. The report having been read, the meeting was addressed by the Bishops of Ripon and Rochester, and the Revs. Canon McNeile, J. C. Ryle, and J. Bardsley.

(For remainder of Anniversaries see Body of Paper.)

In an *In Memoriam* notice in *Fraser's Magazine* of Sir George Cornwall Lewis, there is quoted as extremely characteristic of the late statesman, this one of his sayings:—"Life would be very tolerable except for its pleasures." Perhaps he meant evening parties.

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